



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. *Tabarakā¹* (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *nazzala* (*repetitively descended [He]*) *The Criterion* (*The Qur'an*) on *abdeh²* (*His slave*), to be for the worlds *na'theran* (*iterative warner*).
2. Who for Him (*is*) the Heavens^w and the Earth's^w proprietorship; and not *yattakheth³* ([*He*] *takes-and-makes*) a son; and not [*was*] for Him a partner in the proprietorship; and [*He*] created every-thing^x so [*He*] fated it^x *taq'deran⁴* (*infinite fate/fating*).
3. And *ittakhatho⁵* (*they^z took-and-made*) of lesser than/- without Him *aa'lehatan* (*deities*); not they^z create a thing while they (*are: to be/ being*) created; and they^z possess neither a death^x nor a life^w and nor a resurrection^x.
4. And said who^r unbeliever they^z *en* (*not*) this except *ef'kon^x* (*slanderous-fabrication/specious concoction*)^x *iftraho* ([*he*] *crafted it^x as a lie for fraudulent end*) and aided him on it^x other people; so *qad* (*already and affirmatively*) they^z [*came*] an injustice and a mendacity.
5. And they^z said: the [*firs*ts] (*ancients*) fables^w [*he*] scribed it^w so it^w (*is being*) dictated on him *bukratan^w* (*early-dawn*)^w and *a'sseyla⁷* (*late afternoon to sunset*).
6. Let-say [*you^s*]: descended it^x Who [*He*] knows the secret in the Heavens^w and the Earth^w; verily He [*was*] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).
7. And they^z said: what (*is*) for this, the messenger, [*he*] eats the *tta'aama^x* (*wheat/edible/food-grains*)^x and [*he*] walks in the markets; *lawla* (*why have not been*) descended to him an angel, so [*he*] be with him *na'theran* (*iterative warner*).

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

وَأَخْنَدُوا مِنْ دُونِهِ إِلَاهَةً لَا
خَلَقُوتَ شَيْئًا وَهُمْ بَخْلَقُونَ
وَلَا يَمْلُكُونَ لِأَنفُسِهِمْ ضَرًا
وَلَا نَفْعًا وَلَا يَمْلُكُونَ مَوْتًا وَلَا
حَيَاةً وَلَا نُشُورًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ
أَفْتَرَنَا وَأَغَاثَنَا عَلَيْهِ قَوْمٌ أَخْرُونَ
فَقَدْ جَاءُ وَظُلْمًا وَزُورًا ﴿٤﴾

وَقَالُوا أَسْطَرُ الْأَوْلَيْنَ
أَكَتَبَهَا فَهِيَ تُمَلَّ عَلَيْهِ
بُكْرَةً وَأَصِيلًا ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ أَسْرَارَ فِي
السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ
غَفُورًا رَّحِيمًا ﴿٦﴾

وَقَالُوا مَا هَذَا الْرَّسُولُ يَأْكُلُ
الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلِكٌ فَيَكُونَ
مَعَهُ نَذِيرًا ﴿٧﴾

¹ See the Lexicon attached to this Translation for this important word “تبارك” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

² The word “*abdeh*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word “*اتخذ*” from “*اتخاذ*” which is “*افتغال*” for “*الاتخاذ*” as stated in *Lisan al-Arab*; therefore, “*اتخذ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁴ The word “*تقديرًا*” is the infinitive noun of “*قدر*,” hence the translation is “*an infinitive fate*,” as “*التقدير*” from Allah is the “*قدر*.”

⁵ See footnote 3884 above, regarding “*اتخذ*”

⁶ The word “*bukratan*,” literally means the time between Fajr (early dawn) Prayer and sunrise.

⁷ The word “*aseyla*,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

8. Or (to be) cast for him a treasure or (to) be^w for him a garden^w [he] eats from it^w; and said the *dha'leemoona*⁸ (*injustice-doers*): en (not) *tatta'be'aona* (you^z closely-follow) except a man *mas'hoora*⁹ (he who is bewitched).

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا
رَجُلًا مَسْحُورًا ﴿٨﴾

9. Let-look [*yous*] how they^z struck for you^g the parables-/examples, so they^z strayed; so not they^z can (*find*) a path.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
فَضَلُّوا فَلَمْ يَسْتَطِعُونَ سَبِيلًا ﴿٩﴾

10. *Tabaraka*¹⁰ (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who en(if) [He] willed [He] (*would have*) made for you^g *khayran* (*choicer/ superior/ worthier*) than *tha'leka* (*afar-that-it/*)^x gardens^w run^w from under it^w the rivers and [He] makes for you^g castles.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا
مِنْ ذَلِكَ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَرُ وَجَعَلَ لَكَ قُصُورًا ﴿١٠﴾

11. Rather denied they^z by The Hour^w while We prepared for who^p [he] denied by The Hour^w a *Sa'era*^w (*intensely kindling Fire*)^w.

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا
لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

12. If/when it^w saw them from afar place they^z heard for it^w *taghayyodhan*¹¹ (*intense exasperation*) and sighing.

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا
هَا تَغْيِطًا وَزَفِيرًا ﴿١٢﴾

13. And if (*bad been*) flung they^z of it^w a narrow place, *mugarraneena* (*they^z being iteratively bound¹² in chains*), they^z called¹³ far-there¹⁴ *thoboran*¹⁵ (*utter-ravage*).

وَإِذَا أَلْقَوُا مِنْهَا مَكَانًا ضَيِّقًا
مُقْرَنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

14. Let-not call you^z today: *thoboran* (*utter-ravage*) one and let-call you^z *thoboran* (*utter-ravage*) multitudinous.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا
وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

15. Let-say [*yous*]: is *tha'leka* (*afar-that-it/*)^x *khayron* (*choicer/-superior/ worthier*) or the immortality Paradise^w which^u (*bad been*) promised the *muttaqoona* (*the reverential guarders against Allah's displeasure*); it^w [was] for them a requital and a destiny.

قُلْ أَذْلَكَ حَيْرٌ أَمْ جَنَّةُ الْخَلْدِ
الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. For them in it^w whatever¹⁶ they^z will, immortals they^z (*are*);(*that*) [was] on your^t Lord a promise (*by*) request.

هُمْ فِيهَا مَا يَشَاءُونَ حَلِيلِينَ
كَانَ عَلَى رَبِّكَ وَعْدًا مَسْعُولًا ﴿١٦﴾

17. And day [He] throngs them and what they^z worship of lesser than/without Allah, then says [He]: have you^c misled My *eba'de* (*worshippers/ submitters/ slaves*) these or they strayed the path.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ
دُونِ اللَّهِ فَيَقُولُ إِنَّتُمْ أَضَلُّلُمْ
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلَّوا
السَّبِيلَ ﴿١٧﴾

⁸ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.” See footnote 148 below.

⁹ The word “مسحورا” = “masboora” is singular, masculine, objective noun, meaning: *he who is bewitched*.

¹⁰ See the Lexicon attached to this Translation for this important word “تبارك”. In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

¹¹ The word “على وزن تغطلا = ”تغطضا“ that is an intensifying state of exasperation, which is different than “الغيط” = *exasperation*.

¹² The word “البصائر الناج” see التكثير for مقرنين in the tag.

¹³ The word “دعاه و صاح به دعا صاحبه” i.e. *called him*. See الهدى.

¹⁴ In Arabic the demonstrative noun: “هناك” “هذا” and “هناك” “هذا” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only two aspects of demonstrative nouns: *here* and *there*.

¹⁵ The word “ثبورا” is infinitive noun, meaning intensity and implying multitudinousness and utterness. See اعراب القرطبي and القرطبي، القرآن لـ محمود صافي.

¹⁶ The particle “ما” = conditional noun/particle; or “اسم أو أداة شرط” = connective noun meaning *that which*. See الدار المصنون، لـ احمد الحلب and اعراب القرآن، لمحمد صافي.

18. Said they^z: *subhana¹⁷*(hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of You^g; not [was] befitting for us to *nattakhetha¹⁸* ([we] take and make) of lesser than/- without You^g of *aw'leyaa¹⁹* (guardians/ allies); [and,] but *matta'ata* (You^g let relish the transitory worldly delights) them and their fathers until they^z forgot²⁰ (ceased paying attention to) the *Thekra* (*Qur'an/ Prayer/ Allah's mention*) and they^z [were] a people worthless.

فَالْوَاسْبَحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
تَتَخَذَ مِنْ دُونِكَ مِنْ أُولَيَاءَ
وَلَكِنْ مَتَعَهُمْ وَءَابَاءُهُمْ حَتَّى
نَسُوا الْذِكْرَ وَكَانُوا قَوْمًا بُورًا



19. So *qad* (already and affirmatively) denied you^b by what you^z say; so neither can you^z avert nor succor; and whoever [he] wrongs²¹ of you^b We (make) him taste a big torment.

فَقَدْ كَذَبُوكُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِيُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُذْقِهُ
عَذَابًا كَبِيرًا



20. And not We sent before you^g of the *mursaleena* (sent-messengers) except verily they^z surely eat the *tta'aama*^x (wheat/ edible/ food-grains)^x and they^z walk in the markets; and We made some (of) you^b for some an essay^w; do *tassbera* (hold on patiently) you^z; and your^t Lord [was] *Basseeran* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسِلِينَ
إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الْطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فَتَنَّةً أَتَصْبِرُونَ
وَكَانَ رِئَكَ بَصِيرًا



21. And said who^r not *yarjona²²* (they^z fear/ hope) *leqa'ana* (meeting with Us): *lawla* (why have not been) descended on us the angels or we see our Lord; *laqad* (verily, already and affirmatively) *istakbaro²³* (they^z affirmed theirⁿ prideful haughtiness) in their selves^w and recalcitrated they^z a big recalcitrance.

* وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلِئَةُ
أَوْ نَرَى رِئَنَا لَقَدْ أَسْتَكَبُرُوا فِي
أَنفُسِهِمْ وَعَتُوْغَتُوْا كَبِيرًا

يَوْمَ يَرَوْنَ الْمَلِئَةَ لَا بُشَرَى
يَوْمَ مِيقَادِ الْمُجْرِمِينَ وَيَقُولُونَ حِجَراً
مَحْجُورًا



22. Day see they^z the angels, no *bushra^w* (pleasing-tiding)^{w24} then-day for the criminals; and they^z say: a *hejran* (ban) *mahjooran²⁵* (a banned ban).

وَقَدْمَنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَّنْثُرًا



23. And *qa'demna* (We came-forth) to what worked they^z of a work^x then We made it^x a dust *manthora* (that which is scattered).

¹⁷ The word “*subhanaka*=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*=“سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁸ The word “*اتَّخَذَ*” from “*الاتَّخَذُ*” which is “*افْعَال*” for “*الاتَّخَذُ*” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁹ The word “أولياء” could also mean, among them: *protector, friend*.

²⁰ The word “*نسِي*” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See the *اللسان اللسان*.

²¹ See the Lexicon attached to this Translation for “*ظالم*=“*أَظْلَمْ*”=“*injustice-doer*” and “*wronger*.”

²² The word “*ترجون*” from “رجا” meaning: feared. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “*ما رجوتُكَ أَيْ مَا خَفْتُكَ*” see the *اللسان اللسان*.

²³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁴ See the Lexicon attached to this Translation for *bashashara/ youbashsharo/ mubasheran*=“*بِشَّارًا يُبَشِّرًا مُبَشِّرًا*”

²⁵ The word “*mahjoora*=“محجورا” is a masculine, singular, objective noun. It means a “banned ban.” That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tidings of any relief for you from your punishment.

24. The Paradise's^w companions, then-day *khayron* (*choicer/-superior/worthier*) *mustagarran*²⁶ (*permanent-abode/ultimate realization*) and *absa'nō*²⁷ (*perfecter and beautifuler*) *ma'qela*²⁸ (*noon nap spot*). أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقْرٌ وَأَحْسَنُ مَقِيلًا
25. And day *tasha'qqaqo* (*iteratively rives*) the Heaven^w by the *ghama'me*²⁹ (*white-clouds*), and the angels (*had been descended*) *tan'zeelan*³⁰ (*utter/ successive descending*). وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَتَنْزَلُ الْمَلَائِكَةُ تَنْزِيلًا
26. The proprietorship then-day³¹ (*is*) the right for *Ar-Rahman*; and [was] a day, on the unbelievers, *aseera*³² (*of dire difficulty*). الْمُلْكُ يَوْمَئِذٍ الْحُقُّ لِرَحْمَنٍ وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عَسِيرًا
27. And day (*when*) bites the *dha'lemo*³³ (*injustice-doer*) on his both hands^{w34} and says [*he*]: *yalaytanee* (*O, my longing that*) *ittakhathto*³⁵ (*took and made I*) with the Messenger a path. وَيَوْمَ يَعْضُدُ الظَّالِمُ عَلَى يَدَيهِ يَقُولُ يَلَيْتَنِي أَخْذَنُ مَعَ الرَّسُولِ سَبِيلًا
28. *Ya'waylata* (*presumably for me a lengthy: stay in a valley in Hell/bane/woe*); *yalayta* (*O, for a longing that*) I not *attakhethto*³⁶ (*I took and presumed*) *folanan* (*such and such he-person*) *khaleela*³⁷ (*ultimate faithful friend*). يَوْيَلَقِي لَيْتَنِي لَمْ أَخْذَنْ فَلَانَا خَلِيلًا
29. *Laqad* (*verily, already and affirmatively*) [*he*] misled me *a'n* (*off*) the *Thekre*^x (*Qur'an/Messenger*)^x after *edb* (*when/since*) it^x came (*to*) me; and the Satan [was] for the mankind a deserter/forsaker. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَنُ لِلإِنْسَنِ خَذُولاً
30. And said the Messenger: O, my Lord, verily my people *ittakhathto*³⁸ (*they took and made*) this, The Qur'an, *mahjoora*³⁹ (*that which is considered obsolete and thus abandoned it*). وَقَالَ الرَّسُولُ يَرَبِّ إِنْ قَوْمٍ أَخْذَدُوا هَذَا الْقُرْءَانَ مَهْجُورًا
31. And like *tha'leka* (*afar-that-it/*)^x We made for every a prophet a foe⁴⁰ of the criminals; and sufficed by your Lord *Ha'dian* (*divine-guider*) and *na'sseran* (*iterative succorer*). وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذُولًا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًّا وَنَصِيرًا

²⁶ Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.

²⁷ There is no English word for أَحْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁸ The word “**مقِيلًا**” means the place of noon napping spot.

²⁹ The word “الْغَمَمُ” = “white clouds,” unlike “السُّحُبُ” = “gliding clouds of a darker color and rain carrier. See **اللسان**.

³⁰ The word “**تَنْزِيلًا**” has two possible connotations: (a) some Qur'an commentators say it meant for *surety* or the *intensity* of the descending. (b) Others say it is meant for *successiveness* of the descending.

³¹ There is *no* English equivalent for “**يَوْمَذٰن**” literally on *then-day*, not on *that day*, as *that* indicates *further or less immediate*, whereas “**يَوْمَذٰن**” indicate *then or there and then*.

³² The word “*dire*” is to qualify “*difficult*,” as “*difficult*” means عَسِيرٌ, but عَسِيرٌ is the intensive form of عَسِيرٌ.

³³ The word “ظالم” = “*fa'au'l al-ظالم*” = “the injustice-doer,” as ظالم = “injustice.” Also, in this Ayah, the word “ظالم” is to qualify the word “أهله” in “أهله,” which is singular or plural. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people. And here since the “أهله” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

³⁴ The expression “bites on his *both hands*” is Arabic tongue, figurative speech for strong *regret* and *contrition*.

³⁵ See footnote 18 above regarding **اتَّخَذَ**.

³⁶ *Ibid.*

³⁷ The word **خلِيلًا** is “*ultimate-faithful-friend*,” i.e. friend without any خلل = defect. English as well as Arabic-English dictionaries almost *all* do not have an entry for خلل. They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*. Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable* open expression of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of خلل as stated in The Qur'an. That is why I chose to express خلل as “*ultimate-faithful-friendship*” and *khaleel* as “*ultimate faithful friend*.”

³⁸ See footnote 18 above regarding **اتَّخَذَ**.

³⁹ The word “*mahjoora*,” is an objective, singular, masculine noun =: that which is considered *obsolete* and thus *abandoned*.

⁴⁰ The word “**عدُوٌ**,” in Arabic is used for: (1) singular and (2) plural as well as (3) “*multitudinous foe*,” see **اللسان** and **الهادي**.

- وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا تُنْزَلَ عَلَيْهِ
الْقُرْءَانُ جُلْلَةً وَاحِدَةً كَذَلِكَ
لَنُثْبِتَ بِمِهِ فَوَادِكَ وَرَنَّلَهُ
تَرْتِيلًا

وَلَا يَأْتُونَكَ بِمِثْلِ إِلَّا جَعَنَكَ
بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

الَّذِينَ سُخْشُرُونَ عَلَى وُجُوهِهِمْ
إِلَى جَهَنَّمَ أُولَئِكَ شَرٌّ مَكَانًا
وَأَضَلُّ سَبِيلًا

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَرُونَ وَزِيرًا

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ
كَذَبُوا بِغَايَتِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا

وَقَوْمٌ نُوحٌ لَمَّا كَذَبُوا الرَّسُولَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً
وَأَعْتَدْنَا لِلظَّلَمِيْنَ عَذَابًا
أَلِيمًا

وَعَادًا وَثَمُودًا وَأَصْحَابَ الْرَّسُولِ
وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا

وَكُلُّا ضَرَبْنَا لَهُ الْأَمْثَلَ
وَكُلُّا تَرَبَّنَا تَتَبَيَّرًا

وَلَقَدْ أَتَوْا عَلَى الْقَرِيَّةِ الَّتِي أَمْطَرْتَ
مَطْرَ السَّوْءِ أَفَلَمْ يَكُونُوا يَرَوْنَهَا
بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا

32. And said who^r unbelieved they^z: *lawla* (*why have not been*) *nużżela* (*recurrently descended*) on him The Qur'an^x a statement^w a once^{w⁴¹}; like *tha'leka* (*afar-that-it/*)^x to We firm by it^x your^t *foaa'da* (*keen-preoccupation of the heart*); and *rattalnaho* (*We sequentially intoned it^x*) *tarteelan⁴²* (*sequential absolute intonement*).

33. And not *ya'atonaka* (*they^z come to you^g*) by a parable-/example except We came (*to*) you^g by the right and an *ahsa'nō⁴³* (*perfecter and beautifuler*) explanation.

34. Who^r (*are to be*) thronged they^z on their faces to Hell^w those (*are in*) eviler place and *adhallo⁴⁴* (*more astray*) a path.

35. And *laqad* (*verily, already and affirmatively*) We gave *Mosa* (*Moses*) the book and We made with him his brother *Harouna* (*Aaron*) a *wazeera* (*vizier/ minister/ assistant*).

36. So We said: let-go you both to the people who^r they^z denied by Our *Aya'te^w* (*miracles/ signs/ proofs*) then We destroyed them *ted'meran⁴⁵* (*utter-destruction*).

37. And *Noohen's* (*Noah's*) people *lamma* (*when/ whence*) denied they^z the messengers⁴⁶; We drowned them, and We made them for the mankind an *Aya'tan^w* (*sign/ proof*) and We prepared for the *dha'lemeena⁴⁷* (*injustice-doers*) a torment painful.

38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the *Ras'* (*well*) companions and generations between *tha'leka* (*afar-that-it/*)^x many.

39. And each, We struck for him the parables/-examples; and each *tabbarna* (*We had smashed/ damaged*) *tatbera⁴⁸* (*an utter-bane/ damage*).

40. And *laqad* (*verily, already and affirmatively*) *ataw^x* (*they^z arrived at and passed by*)^x on the village^w which^u (*had been*) ill-rained^w the ill rain; have then not they^z been seeing it^w; rather they^z were, not *yarjona⁵⁰* (*fearing/ hoping for*) resurrection.

⁴¹ The word “جملة” = “statement” is a *feminine* gender in Arabic and “once” is a *qualifier* for the “statement.” Hence, [she-] is prefixed to convey such qualification.

⁴² The word ترتيل is infinitive objective noun hence it is prefixed by "absolute" for intensity.

⁴³ There is no English word for *احسن* = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴⁴ The word “أَدْبَلٌ” = “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent.

The word "نَكْبَرٌ" is the infinitive noun of "نَكَبَ" for intensity, i.e. total destruction or an utter destruction.

⁴⁶ The word “messengers” is used here in generic sense as Noah is the first messenger. That is to say whoever disbelieves one messenger it is as if he disbelief all messengers. Because all Allah’s messengers carry His message. See **القرطبي**. This is a proof of such a fact, i.e. whoever disbelieves one messenger as if he disbelief all other messengers.

⁴⁷ The ظالمين = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁴⁸ The word “تَبِيرًا” is an *infinitive noun*, giving *intensity* for being repetitive and utter.

⁴⁹ In Arabic there is a distinction between “مطر” = rained, and “امطر”=ill-rained, as see [الراغب الشرقي](#). In this case “امطر” is used. So for lack of “امطر” in English, I chose ill-rained.

⁵⁰ The word “رجا” from “ترجون” meaning: feared. But such meaning for رجاء is always, according to the linguist and scholar Al-Farra, associated with the denial, like: مارجوتک ای ما خفتک، see اللسان.

41. And if they^z saw you^g en (not) *yattakhethonaka*⁵¹ (they^z take and make you^g) except jestingly; is this whom^x Allah missioned⁵² a messenger.
42. Surely *kada* ([he] neared to/verged/almost) surely (to) mislead us *a'n* (off) our *aa'lehata* (deities) *lawla* (had it not been for) that *ssaba'rna* (we held on patiently) on it^w; and they^z will know when they^z see the torment who^p (is) *adhallo* (more astray) a path.
43. Have you^h seen whom^p *ittakhatha*⁵³ ([he] took and presumed) his *elaha* (a deity) his *hawa* (tendentious liking); are you^s then (to) be on him a custodian.
44. Or do reckon [you^s] that most (of) them hear or reason; en (not) they except like the *an'aame*⁵⁴ (cattle-/sheep-/goats/ and camels)^w rather they (are) *adhallo* (more astray) a path.
45. Have not seen [you^s] to your^t Lord how [He] extended the shadow^x; and had [He] willed surely (would have) made it^x [He] still; afterwards We made the sun^w on it^x a proof⁵⁵.
46. Afterwards *qabadhna*⁵⁶ (We hand-held/took) it^x to Us *gabdhan*⁵⁷ (hand-holding, taking) easy.
47. And He Who made for you^b the night a *lebasan* (a sweeping: cover/wear by its darkness) and the sleep a *sobatan* (repose/ease); and [He] made the day a *noshoran* (revival/spread/resurrection).
48. And He Who sent the winds^w a *bushra* (pleasant tiding) before His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w]⁵⁸; and We descended from the sky^w water^x *ttahooran*⁵⁹ (resolutely purged/purger)^x
49. To quicken [We] by it^x a dead *baldataan*^w (region, settlement, Makkah)^w and *nus'qeyda*⁶⁰ (avail to drink) it^x [We] of what We created (of) *an'aa'man*^w (cattle/camel/sheep and goats)^w and peoples, many.
50. And *laqad* (verily, already and affirmatively) We variegated it^x among them, to *yadhdhakkar* (repetitively-reminisce they^z); then *aba*⁶¹ (categorically refused) most (of) [the] mankind except *kofooran*⁶² (unbelief/ingratitude).

وَإِذَا رَأَوكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوا
أَهْذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

إِن كَادَ لَيُضْلِنَا عَنِ الْهَدَىٰ
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ
مِنْ أَصْلِ سَبِيلِهَا

أَرَءَيْتَ مَنْ أَخْنَدَ إِلَيْهِ وَهَوَنَهُ أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكِيلًا

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقُلُونَ إِنْ هُمْ إِلَّا كَلَّا نَعْمَلُ
بِلَّهُمْ أَصْلُ سَبِيلًا

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَ الظِّلَّ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ
جَعَلَنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

ثُمَّ قَبَضَنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا
وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَيْلَلَ
لِبَاسًا وَالنُّومَ سُبَاتًا وَجَعَلَ النَّهَارَ
نُشُورًا

وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشِّرًا
بَيْنَ يَدَيِ رَحْمَتِهِ وَأَنْزَلَنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا

لَنُنَحِّيَ بِهِ بَلَدَةً مَيْتَانًا وَنُسْقِيهُ
مِمَّا حَلَقْنَا أَنْعَمًا وَأَنَاسِيَ
كَثِيرًا

وَلَقَدْ صَرَفْنَاهُ بَيْنَهُمْ لِيَذَكُرُوا فَإِنَّ
أَكْثَرَ النَّاسِ إِلَّا كُفُورًا

⁵¹ See footnote 18 above regarding اتخاذ.

⁵² The word “بعث” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted.

⁵³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁴ The word “*Al-an'am*” = “الأنعام” or “neam” “نעם” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “عَلَ ذِي خِلْفٍ وَظَلْفٍ” = cattle, sheep, goats, and camels.

⁵⁵ That is “proof” = برهان “” if it were not for the sun, the shadow would not be known.

⁵⁶ That is He took it to Him a taking.

⁵⁷ That is gradual/in proportion to sun-light, less sun-light less shadow or more sun-light more shadow.

⁵⁸ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁵⁹ The word “طهور” means that which is clean and pure in and of itself and it purges others.

⁶⁰ The word “اسقى” rooted in “اسقى” And “اسقى” means availed (liquid) for drinking. See الراغب.

⁶¹ The word *aba*=“أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

<p>51. And had We willed, surely (<i>We would have</i>) missioned⁶³ in every village^w <i>na'theran</i> (<i>iterative warner</i>).</p> <p>52. So let-not [you^s] obey the unbelievers; and <i>jabid</i> (<i>let-exert [you^s] your^t utmost mental, physical and possessorial efforts fighting/ striving in Allah's cause against</i>) them by it^{x64} a big <i>jeybadan</i> (<i>vigorous exertion of utmost mental, physical and possessorial efforts</i>).</p> <p>53. And He Who merged the two seas; this (<i>is</i>) <i>adhbbon</i>⁶⁵ (<i>palatably good</i>), <i>foraton</i>⁶⁶ (<i>strongly palatably good</i>), and this (<i>is</i>) salty <i>ujajon</i>⁶⁷ (<i>strongly salty-bitter-hot</i>); and [<i>He</i>] made between them both <i>barzakhan</i>⁶⁸ (<i>invisible-barrier</i>) and a ban <i>mahoora</i>⁶⁹ (<i>a banned ban</i>).</p> <p>54. And He Who created of the water a human; then [<i>He</i>] made him a lineage(<i>paternally</i>) and a kinship(<i>maternally</i>-/ by <i>marriage</i>); and [was] your^t Lord Omnipotent.</p> <p>55. And they^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord <i>dhaheeran</i>⁷⁰ (<i>openly and pertinaciously evil helper/ backer/ supporter</i>).</p> <p>56. And not We sent you^g except a <i>mubashsheran</i>⁷¹ (<i>iterative teller of pleasing tiding</i>) and <i>na'theran</i> (<i>iterative warner</i>).</p> <p>57. Let-say [you^s]: not [<i>I</i>] ask you^z over it^x of remuneration except whom^p [<i>he</i>] willed to <i>yattakhetha</i>⁷² ([<i>he</i>] takes and makes) to his Lord a path.</p> <p>58. And let-trust [you^s] on The <i>Hayya</i> (<i>Living/ Alive</i>), Who dies not; and <i>sabbeh</i>⁷³ (<i>let-say [you^s]: subhana Allah</i>) by His praise; and sufficed by Him by His <i>eba'de's</i> (<i>worshippers/ submitters/ slaves</i>)'s offenses Proficient.</p> <p>59. Who [<i>He</i>] created the Heavens^w and the Earth^w and</p>	<p>وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرِيَةٍ نَذِيرًا ﴿١﴾</p> <p>فَلَا تُطِعُ الْكَافِرِينَ وَجَهَدُهُمْ بِمِ جَهَادًا كَبِيرًا ﴿٢﴾</p> <p>* وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنَ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا مَلَحٌ أَجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجَارًا مَحْجُورًا ﴿٣﴾</p> <p>وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسِبًا وَصَهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٤﴾</p> <p>وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥﴾</p> <p>وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٦﴾</p> <p>قُلْ مَا أَسْعَلْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَعْنِدَ إِلَى رَبِّهِ سَبِيلًا ﴿٧﴾</p> <p>وَتَوَكَّلْ عَلَى الْحَقِّ الَّذِي لَا يَمُوتُ وَسَيِّئُهُمْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ ﴿٨﴾</p>
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⁶² The word “**كُفُورٌ**” is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “*unbelief/ ingratitude*.”

⁶³ The word “**بَعْثٌ**” carries several meanings, among them: *missioned, sent, arouse, resurrected, awaken, and prompted*.

⁶⁴ That is by The Qur'an.

⁶⁵ The word “**عَذْبٌ**” means *palatably good*. See **اللسان**

⁶⁶ The word “**فَرَاتٌ**” means *strongly palatably-good*. See **اللسان**

⁶⁷ The word “**أَجَاجٌ**” means *salty*, and *strongly salty-bitter-hot*. For definition of “**أَجَاجٌ**” see **الراغب و اللسان**

⁶⁸ The word “**بَرْزَخٌ**” is an “*invisible-barrier*.”

⁶⁹ The word “**mahoora**=“**محجوراً**” is a *masculine, singular, objective noun*. It means a “*banned ban*.” That means: the criminals will be told: today it is *banned a ban* (*rather firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment.

⁷⁰ The word “**ظَهِيرٌ**” is an intensive form for *singular, subjective, masculine noun* with at least *double meanings*, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.

⁷¹ The word “**mubashsheran**” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no English equivalent*.

⁷² See footnote 18 above regarding **اتخذ**.

⁷³ The phrase “**subhana Allah**,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<p>whatever between them both in six days; afterwards <i>istawa</i>⁷⁴ ([He] set Himself) on The <i>Arshe</i>⁷⁵ (<i>Throne of Kingship</i>), <i>Ar-Rahmano</i>, so let-ask [you ^s] by Him a proficient.</p> <p>60. And if(<i>had been</i>) said for them: let-kowtow you^z for <i>Ar-Rahman</i>; said they ^z: and what (<i>is</i>) <i>Ar-Rahman</i>; do we kowtow for what command us [you ^s]; and [it ^x]⁷⁶ augmented them an aversion.</p> <p>61. <i>Tabaraka</i>⁷⁷ ([He] firmly bestows as accepts multitudinous goodness and worthiness) Who made [He] in the Heavens^w zodiacs and [He] made in it^w a lamp^x and a moon^x an illuminator.</p> <p>62. And He Who made the night and the day <i>khelfatan</i> (<i>succession/ alternate</i>) for whom ^p [he] wanted to <i>yadhdha-kkara</i> (<i>repetitively-reminisce [he]</i>) or [he] wanted <i>shokoran</i>⁷⁸ (<i>iterative/ utmost thanks</i>).</p> <p>63. And <i>Ar-Rahman's eba'de</i> (<i>worshippers/ submitters</i>), who ^r walk they^z on the land^w gently and if the <i>jahiloona</i>⁷⁹ (<i>they who act ignorantly or incorrectly</i>) addressed them, said they^z: <i>salaman</i> (<i>peace/ greeting</i>).</p> <p>64. And who^r <i>youbayyetona</i> (<i>they^z nocturnally remain</i>) for their Lord <i>sujjadan</i> (<i>they who are kowtowing</i>) and <i>geyaman</i> (<i>they who are upstanding</i>).</p> <p>65. And who^r say they^z: (O,) our Lord, let-avert <i>a'n</i> (<i>off</i>) us [You ^s] Hell's^w torment; verily its^w torment [was] a <i>gharaman</i>⁸⁰ (<i>adherent to a lasting ruinous torment</i>).</p> <p>66. Verily it^w fouled a <i>mustagarran</i> (<i>long-term abode/ -ultimate realization</i>) and a residence.</p> <p>67. And who^r if expended they^z neither squander they^z and nor they^z stinted and [was] between <i>tha'leka</i> (<i>afar-that-it/</i>)^x <i>qawaman</i> (<i>balanced-middle</i>).</p> <p>68. And who^r not invoke they^z with Allah another <i>elahan</i> (<i>a deity</i>), and not they^z kill the self^w which ^u Allah hallowed/forbade except by the right, and not</p>	<p>وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الْرَّحْمَنِ فَسَعَلَ بِهِ خَيْرًا ﴿٦﴾</p> <p>وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجُدُ لِمَا تَأْمُرُنَا وَزَادُهُمْ شُفُورًا ﴿٧﴾</p> <p>تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٨﴾</p> <p>وَهُوَ الَّذِي جَعَلَ اللَّيلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا ﴿٩﴾</p> <p>وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَا وَإِذَا حَاطَبُهُمْ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿١٠﴾</p> <p>وَالَّذِينَ يَبِيُّونَ لِرَبِّهِمْ سُجَّدًا وَقَيْمًا ﴿١١﴾</p> <p>وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرَفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٢﴾</p> <p>إِنَّهَا سَاعَةٌ مُسْتَقْرَأً وَمُقَاماً ﴿١٣﴾</p> <p>وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَاماً ﴿١٤﴾</p> <p>وَالَّذِينَ لَا يَدْعُونَ بِمَعِ اللَّهِ إِلَيْهَا ءَخْرَ وَلَا يَقْتَلُونَ النَّفْسَ الَّتِي أَخْرَجُوا ﴿١٥﴾</p>
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⁷⁴ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

⁷⁵ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁷⁶ The hidden pronoun [*it*] refers to the *say to them*: you kowtow. Such say *augmented them aversion*.

⁷⁷ See the Lexicon attached to this Translation for this important word **تَبَارَكَ** “*Tabaraka*.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁸ The word “*شُكُورًا*” means multitudinousness of thanks, or doing the utmost of thanks.

⁷⁹ The word “*جَاهِلُونَ*=“*jahiloona*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing *not correct*. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

⁸⁰ The word “*gharama*” is an *adherent to a lasting ruinous torment*.

adulterate they^z and whoever [he] does *tha'leka*(afar-that-it/)^x *yalqa* ([he] meets) *athama*⁸¹ (*sins/punishments-/valley-in-Hell*).

حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزَّوِّدُ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً

69. (To be) doubled for him the torment, The *Qeyamatey's*^w (*Judgment's*) Day, and immortalizes [he] in it^x *muhanan*⁸² (*looked at sordidly and contemptibly*).

يُضَعِّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيمَةِ
وَخَلَدَ فِيهِ مُهَانًا

70. Except whom^p [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their *sayyea'tey*^w (*demeritorious-deeds*)^w *hasanaten* (*meritorious-deeds*)^w; and [was] Allah *Ghaforna* (*iterative Forgiver*), *Ra'heman* (*multitudinous mercy Giver*).

إِلَّا مَنْ تَابَ وَأَمْرَرَ وَعَمِلَ
عَمَلاً صَلِحًا فَأُولَئِكَ يُبَدِّلُ
اللَّهُ سِعَاتُهُمْ حَسَنَتْ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا

71. And who^p [he] repented and [he] worked righteously then truly he repents to Allah a *mataban*⁸³ (*assured repentance*).

وَمَنْ تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُ
يَتُوبُ إِلَى اللَّهِ مَتَابًا

72. And who^r not witness/testify they^z (*by*) the mendacity, and if/when passed they^z by the frivolity they^z passed *Keraman*⁸⁴ (*in high self-esteem and heedless to frivolity*).

وَالَّذِينَ لَا يَشْهُدُونَ الْزُورَ
وَإِذَا مَرُوا بِاللَّغْوِ مَرُوا كَرَامًا

73. And who^r if (*bad been*) reminded they^z by their Lord's *Aya'te*^w (*messages*) they^z tumbled not on it^w *somman* (*deafly people*) and *omyanan* (*blind people*).

وَالَّذِينَ إِذَا ذُكِرُوا بِعَيْنٍ
رَبَّهُمْ لَمْ يَخْرُجُوا عَلَيْهَا صُمًا
وَعُمِيَّانًا

74. And who^r say they^z: (O,)our Lord, let-grant for us [*You^s*] of our spouses (*wives*) and our offsprings^w *qurra-ta'ayonen*⁸⁵ (*eyes'-cooling for bounteous satisfaction*)^w and let-[*You^s*] make us for the *muttaqeena* (*who reverentially guard against Allah's displeasure*) leader^(s)⁸⁶.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا
مِنْ أَنُوْرٍ جَنَا وَذُرِّيَّتَنَا قُرْةً أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَقِينَ إِمَامًا

75. Those (*are to be*) requited they^z the chamber^w by what *ssabaro* (*they^z held on patiently*) and (*are made to*) receive-meet they^z in it^w a greeting^w and a peace.

أُولَئِكَ سُجَّوْنَ الْغَرْفَةَ بِمَا
صَبَرُوا وَلَقُوْنَ فِيهَا تَحْيَةً
وَسَلَّمًا

76. Immortals they^z (*are*) in it^w *hasonat* (*ultimately perfected and beautified-shey*)⁸⁷ *mustagarran* (*long-term-abode*) and a residence.

خَلِدِينَ فِيهَا حَسَنَتْ
مُسْتَقْرِرًا وَمُقَامًا

77. Let-say [*you^s*]: not encumbers by you^b my Lord *lawla* (*had it not been for*) yourⁿ invocation; so *qad* (*already and affirmatively*) denied you^c so will (*yourⁿ punishment*) be adherent⁸⁸ (*obligatory on you^z i.e. it is inescapable*).

قُلْ مَا يَعْبُدُو بِكُمْ رَبِّ لَوْلَا
دُعَاؤُكُمْ فَقَدْ كَذَبْتُمْ فَسَوْفَ
يَكُونُ لِرَأْمَا

⁸¹ The word “آثاماً” although could be plural for “اثم” = “sin,” so “آثاماً” becomes “sins.” But *in fact* it means “punishment,” or “a valley in Hell,” see *القرطبي* *اللسان* and *القرطبي*.

⁸² The word “muhana” = “مهاناً” is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly.

⁸³ The word “متاباً” is the *infinitive* noun of “تاب,” which means the *assured or sure doing of the action of the word*.

⁸⁴ The word “كراما” is *subjective, plural, masculine noun*. See the *Lexicon attached to this Translation* for this important word. This is an Arabic tongue expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

⁸⁵ The statement: “فُرْةٌ أَعْيُنٌ” is rather *lofty and elegant Arabic tongue expression*, meanin the eyes' tears have “cooled” and *ceased to flow* and *became quiet and still*, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

⁸⁶ The word “اماً” is *infinitive* noun, so no plural for it. So in this case it means an example to be followed by others. See *القرطبي* and *عرب القرآن لم محمود صافي*. However, there are *some linguists* who say *it might be a plural in and of itself*.

⁸⁷ This suffix -shey is ت *الثانية* = the feminizing article designating word/phrase femininity.

⁸⁸ That is the *Battle of Badr*, when the *polytheists* who *unbelieved* the Prophet(SAWS) and were punished by the fight and their slaying on the Day of *Badr*. Thus, the *fight and the killing of them* were *inescapable*, so “adherent” to them. +

